the human subject, belittle almost to the vanishing point the importance of the distinction between conscious and subconscious activities, we must still more vigorously repudiate the exaggeration of its importance.

The line of research known as parapsychology, now beginning to be actively cultivated in the universities, is bringing in new evidence which, though inconclusive and difficult of interpretation, seems likely to bring strong support to the dualistic theory, as Dricsch has fully recognized. The new experimental and seemingly irrefutable evidence of telepathy has already been mentioned in connexion with the hypothesis of a hierarchy of monads. But evidence of telepathy is not the only fruit of this line of work. The ancient belief in clairvoyance, the obtaining of knowledge of the objective world, knowledge not possessed by any other living person, by means utterly different from sense-perception and utterly mysterious, at present seems also in a fair way to be established.

Further, precognition, or foresight of events that lie in the future, is also under experimental investigation that seems to promise positive results. These new and more assured foundations for these old beliefs seem to support strongly the view that our psychical life is less closely bound up with the material of the body than is commonly assumed, and also less closely than is implied by such doctrines as Haldane's and Whitehead's or by any view of organisms other than the thoroughly dualistic intcractionist doctrine. At present it seems very possible

that ten or twenty years of further intensive co-operative research along these lines may render untenable by any reasonable and instructed person any other than the dualistic theory of organisms.

Whether or not the dualistic theory is to be eventually